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BOOK REVIEWS

METHODS AND PRINCIPLES

Vererbung und Auslese. Grundriss der Gesellschaftsbiologie und der Lehre vom Rassedienst. WILHELM SCHALLMAYER. Dritte, durchwegs umgearbeitete und vermehrte Auflage. Jena: Gustav Fischer, 1918. XVI, 536 pp.

Dr. Schallmayer is known as one of the most energetic champions of *Rassehygiene* or eugenics, and the book now presented in a revised form ranks in Germany as one of the standard works the movement has produced. It is undoubtedly a comprehensive and thorough introduction to eugenic philosophy, especially valuable for the full bibliographic references to relevant literature. On the other hand, the mania for citing authorities and even subjective utterances of eminent writers detracts from the readableness of the book, which further loses through needless detail in the discussion of special points. Thus, the discussion of medical technique in connection with health certificates for bridegroom and bride (398 seq.) seems quite uncalled for.

While Schallmayer is inevitably subjective in framing his ethical aspirations, his views generally commend themselves by an unusual measure of sanity. For a eugenicist his position on the race question is remarkably temperate. He does not accept culture as a safe index of racial ability (p. 190) and devotes a whole chapter to an appreciation of the Chinese (pp. 282-310). He specifically repudiates the cult of Gobineau and refuses to identify eugenic aims with exclusive attention to the Nordic elements in the population (pp. 269, 375-387). On other specifically eugenic questions, such as birth control (p. 493), Schallmayer likewise assumes a moderate position.

The author's political ideals have a distinctly liberal bias, especially when contrasted with those of some of his fellow-eugenicists in our midst. For example, material success is not accepted without considerable qualification as proof of inherited worth (pp. 146, 226). Schallmayer is willing to go rather far in the direction of democracy and rightly remarks:

Eine *gesunde* Demokratie schliesst eine Leistungsaristokratie nicht nur nicht aus, sondern ist ohne eine solche überhaupt nicht möglich (p. 462).

A somewhat curious conception of a European league of nations is offered (pp. 494-500). The primary motive is the preservation of Europe from Asiatic and American encroachments. Russia and England are to be excluded because their coöperation would render the formation of the league more difficult and diminish its internal strength.

Ethnologically the author lapses into occasional naïveté. Exogamy is twice defined as a prohibition against marriage within the tribe, *Stamm* (pp. 7, 393). And the pedigrees of the Samoans (p. 388) are not likely to shed much light on problems of heredity.

On the whole, the book may be recommended as a temperate exposition of the eugenic point of view.

ROBERT H. LOWIE

NORTH AMERICA

Seneca Fiction, Legends and Myths: collected by JEREMIAH CURTIN and J. N. B. HEWITT. Edited by J. N. B. HEWITT. (Thirty-second Annual Report of the Bureau of American Ethnology.) Washington, 1918.

This is one of the most important collections of traditional narratives from any native American people both as regards quantity and quality. Curtin's data were collected from 1883 to 1887, mostly in English, Hewitt's in 1896 in Seneca. Two of Hewitt's legends are in text with interlinear translation; the others are given in English only. More than three-fourths of the narratives are Curtin's but nearly half the bulk is from Hewitt. As the average length of the one hundred and thirty-eight stories is about six pages, it is evident that the rendering is full and that nothing has been lost through a desire to hurry through to a gist of the narratives. The native flavor is strong. Curtin's versions, although obviously somewhat less close to the original, hold up excellently in this regard, while Hewitt's must be regarded as models. They remind in many ways of the famous Algonkin translations of William Jones. There is no doubt that a certain quality of English text can be attained only by a recorder who possesses an intimate knowledge of the native language of his informants, such as the majority of field ethnologists in this country are far from possessing. This statement is not to be considered as suggesting that the majority of our Indian traditional material is worthless. For comparative purposes bulk of data and geographical inclusiveness are indispensable. It is far better that we should have collections of tales lacking in literary flavor than not to